

# CHURCH MATTERS.

**Religious Notices.**  
**FIRST PRESBYTERIAN CHURCH.**—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 a. m. and 7.30 p. m. Sunday school at 12 m. Sunday school prayer-meeting, Sabbath at 7 p. m. Weekly prayer-meeting, Thursday, at 7.45 p. m.

**FIRST BAPTIST CHURCH.**—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday school at 12 m. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Young People's meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45 o'clock.

**METHODIST EPISCOPAL CHURCH.**—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m. Sunday school at 2.30 p. m. Prayer meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45 o'clock.

**WESTMINSTER PRESBYTERIAN CHURCH.**—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 a. m. and 7.30 p. m. Sunday school, 12 m. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

**CHRIST CHURCH (Episcopal).**—Liberty street—Rev. W. G. Farrington, D.D., Rector. Morning service, 10.30 o'clock. Second service, 4 p. m. Sunday school at 2.45 p. m.

**CHURCH OF THE SACRED HEART.**—Rev. J. M. Nardello, Pastor. First mass, 8.30 a. m. High mass, 10.30 a. m. Vespers, 3 p. m. Sunday school, 2.30 p. m.

**BERKELEY UNION SABBATH SCHOOL.**—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock p. m. John A. Skinner, Superintendent. All are welcome.

**WATKINS M. E. CHURCH.**—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m. Sunday school, 2.30 p. m. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

**ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkings).**—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday school, 3 p. m.

**GERMAN PRESBYTERIAN CHURCH.**—Rev. John M. Einslin, Pastor. Hours of service, 10.30 a. m. Sunday school, 2 p. m. Prayer meeting, Tuesday evening, 7.45 o'clock.

**REFORMED CHURCH (Brookdale).**—Rev. William G. E. See, Pastor. Sabbath services, 10.30 a. m. and 7.30 p. m. Sunday school, 9 a. m. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

**HOPE CHAPEL.**—Sunday school every Sabbath at 3.30 p. m. John G. Broughton, Superintendent.

**SILVER LAKE.**—Sabbath school held every Sunday, in the hall, at 3 p. m. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and conversational meeting, Friday evening.

**BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.**—Rev. W. H. Brodhead, leader. Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday school rooms of the First Baptist Church. Sunday school teachers, workers and friends are cordially invited.

## Prohibition.

To the Bloomfield Citizens:  
 There is one thing I fail to understand, and upon which I would like more light. How these men, who are so strenuous in their advocacy of Prohibition, can expect to enforce such a law when nothing is done toward enforcing the laws already in existence, regulating the sale of liquor. The law now fixes the penalty for selling liquor without a license, for selling on Sunday, and for selling to minors, and yet I venture to say that of the licensed and unlicensed places in Bloomfield there is scarcely one (if there is even one), that has not been selling on Sunday and selling to minors, and this without interruption. I cannot understand how these clamorous for prohibition can hope to enforce such a law, when these laws that are so much easier of enforcement are violated with impunity.

It seems that experience teaches that a prohibitory law, where the temperance sentiment of the community is not educated up to its enforcement, is a positive injury. It not only creates a disrespect of all law (as does the failure to enforce existing laws), but it means free liquor. Montclair tried it several years ago with its "Local Option." That proved just such a delusion. The writer was a prohibitionist until after a residence in a state where such a law was in existence. It was a state where the temperance sentiment was much more developed than it is in Essex county, and yet with the exception of only three towns in that large state, the law resulted only in the removal of all restrictions from the traffic. The result is largely the same in the state of Maine. Undoubtedly there is no state in the Union so favorable for the enforcement of such a law, and yet recent published statistics show that in the city of Portland, out of 2,250 arrests last year, 1,424 were for drunkenness, and other cities and towns furnish similar reports in proportion to population.

With such facts and experiences before us, can it be wondered at that we cannot all see our way clear to advocate Prohibition. And it is wise, because we cannot, to brand us as worse than the topers or saloon-keepers. It seems that a wiser course would be for us to unite on what is practicable, to prosecute those who now sell without a license or in any other way violate existing laws.

Another matter that excites the wonderment of some, is the little that is being done by the churches and Sunday schools, yes, and the day schools and by prohibitionists too, to educate the young in temperance principles. They are continually receiving education in drinking ways, are daily being made familiar with liquor influence in some form, and yet our churches and Sunday-schools are doing very little on this subject. It is so much easier to keep the young from drink than to reclaim a drunkard; and by

the education of the young, there is some hope of making prohibition possible some day. Until that time comes let us create a respect for law by assisting in its enforcement.

TEXTOTALE.

## John J. Carolan's Address to the Reform Club.

A large audience gathered in Dodd's Hall last Friday evening to listen to an address on temperance by Mr. John J. Carolan, of Montclair.

The speaker is a man of medium height, about thirty-five years of age, and attractive features. He began in a clear, distinct voice by saying, the remark is often heard "It is hard to say anything new and fresh about the temperance question." To me the saying appears only half true. We are waging war year after year, and the stories of our battles can never be stale, though told often.

The greater part of my life has been spent in New York city, the government of which should be pointed to with pride by the world, but alas, the ruling of alcohol has made it an object of reproach and a by-word for the universe.

In any other matters we are allowed to have laws to suit us, but in the temperance question we cannot. This is principally because temperance men are not consistent; they resemble too many so-called Christians who work for God on Sunday and forget him during the week. We are temperance men while in the Club, but forget our calling when outside. We must remove the reproach cast upon us by politicians. Many men, who profess to be temperance workers will, on election day, resort to any thing to gain votes. Resent an insult, any efforts to control your vote by liquor, and cast it as our party of right and justice wants you to.

The country must be saved, and in the coming election there is no party for our interests except the Prohibition party, and temperance men who do not support it are not consistent. I realize that above all things we want moderation in our actions and work; we must not place the cause in a bad light before the people, whereby we would receive reproach.

One year ago who would have supposed that Bloomfield and Montclair would now have such temperance organs as these clubs, supported by both rich and poor, bonded together as brothers. My wildest dreams had never suggested it to my mind.

In our impulse to draw our brothers out of the mire and to receive good men in our ranks we must not hold to the doctrine that every man who does not join the club and wear the ribbon is against us, but we should use every effort to create a good impression and urge them to join us. To close the remarks the speaker quoted a few appropriate verses.

## Reply to Liberal.

To the Citizens:  
 Liberal is the title assumed in these days by many who propose to violate or oppose the Divine and human laws governing us. Their liberality is one-sided, and usually runs into licentiousness. We hope this is not the idea of your correspondent.

We were not privileged to hear the remarks of Mr. Merritt, relative to Sunday drinking, presumably at dram shops, but if they are members of the driving club or not, if they go out to speed their horses on Sunday, and then patronize those who violate the law concerning Sunday traffic, then they transgress the law, and are criminals, no matter what social position they may affect. Such men will not desire to eradicate themselves by their testimony.

The Sunday laws have been notoriously violated in Bloomfield. Some time since a business man in town desired a warrant for assault, stating that fearful threats were made as well. When questioned it was learned that the affair occurred on Sunday night in one of the largest saloons in Bloomfield, while drinking and playing. After a number of names had been given as participants and witnesses, it was discovered that the respectable gentleman who presided at the bar, and the highly respectable proprietor were both present, and had personally prevented violence, perhaps bloodshed, between the combatants, who were all respectable men, who had been out driving that Sunday. Whether members of the driving club, deponent sayeth not; but when the complainant learned that all those who were there that night were violators of the laws, and that the justice would make it uncomfortable warm for the keeper of the house, the complaint was withdrawn, and these liberal interpreters of laws concerning the proper observance of the Christian Sabbath continued their usual avocation.

We regret that so suggestive a word should be brought out of place to express a Liberal's disgust, but we find it in an old Book, a standard Book, that tells us that "sin is a transgression of the law; and that 'the name of the wicked shall rot.'"

CONSERVATIVE.

Brookdale, N. J.

To the Bloomfield Citizens:  
 Your correspondent, "Liberal," in last week's issue, was not correctly informed about Mr. Merritt's remark. The report in THE CITIZEN was as he took it, but Mr. Merritt is not properly represented by that report. The remark referred to the use of alleged "detectives," on whom Mr. Merritt was deservedly severe. He said that "a man (meaning a 'detective'), who would go into a saloon and drink on Sunday would go on the stand and perjure himself afterward." This is the experience of all those who have had a practical trial of this matter of enforcement of law. Evidence is hard to obtain; and a man who will bargain with another, that he will break law to get testimony is very likely; indeed, he is almost certain to sell out both parties. S. W. D.

Mrs. Fishwhacker, in giving her dressmaker orders for the Spring season, said she wanted one dress made with "one of them Chopin polonaises she had heard tell of."

Little Jack: "My mama's new fan is hand painted." Little Dick: "Pooh! who cares? Our whole fence is."

Lundborg's Perfume, Edenia.  
 Lundborg's Perfume, Moresa, Niel Rose.  
 Lundborg's Perfume, Alpine Violet.  
 Lundborg's Perfume, Lily of the Valley.

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With Slight Manufacturer's Imperfections.

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One lot all Silk, Satin and Ottoman RIBBONS, choice of 5, 7 and 9 widths, at only 15 cents a yard; strictly first-class goods, and worth fully double. Satin and Ottoman RIBBON is the newest Ribbon for Spring and Summer wear.

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 Their own Incarnation of Purity; and one quarter of a 100 Trained Elephants

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